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بسم الله الرحمن الرحيم

The Tahrik-i-Jadid

Monthly

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JOURNAL OF THE

Tahrik-i-Jadid Anjuman Ahmadiyya (Pakistan)

Editor : **NASEEM SAIFI**

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آنریبل ڈاکٹر الحاج روئزلان عبدالغنی صاحب ۔ ڈپٹی فرسٹ منسٹر اور وزیر اطلاعات ۔ انڈونیشیا ، احمدیہ کانگریس سے خطاب فرما رہے ھیں ۔ آپ صدر مملکت انڈونیشیا ڈاکٹر سوئیکارنو کے نہایت ھی قابل اعتماد وزراء میں سے ھیں ۔

Hon. Alhaj Dr. Roeslan Abdul Ghani, Deputy First Minister and Minister for Information is addressing the Ahmadiyya Congress. He is one of the very trusted Ministers of the President of Indonesia, Dr. Soekarno.

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monthly

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THE Tahrik-i-Jadid

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MONTHLY

JOURNAL OF THE
TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

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Protect Your Faith

Hazrat Ahmad, the Promised Messiah and Mahdi, peace be on him, received a letter from Mecca in 1311 A.H. In reply to this letter he wrote a book which he called Hamamatul Bushra and which in fact was addressed to all the citizens of Mecca in general and to the righteously inclined people of that place in particular. A gist of the Preface to this book is given below.

The Promised Messiah says that he has said it in some of his books that those who oppose the Friends of God (Auliya-Allah) are always in danger of losing faith and that a number of people have asked him the reason for his saying so. The questioners assert that the faith is perfected by following the Book of God and the Practice of the Holy Prophet, peace and blessings of God be upon him. How then can a person be in danger of losing faith simply by opposing one of the Muslims. The Promised Messiah refutes this assertion by saying that the fact is that the whole humanity is like the body of a man; some are like the head, others like the heart and yet others like the liver and the stomach ; while some others are like the other parts of the body. As for the parts like the head and the heart—and in fact others also that can be called the major parts of the body—they are the pillars of life and without them nobody can live. For example, it is not possible that one should exist without a head or without a heart. That exactly is the case with the spiritual existence of the people. The Prophets, the Righteous and the Truthful and others like them are the people without whom spiritual life cannot have any meaning. Does that not show that the opposition to these—the Prophets, the Righteous etc.—is nothing less than spiritual death ? Anyone who opposes them and continues doing that, must be in danger of losing faith—and that should be quite clear to everyone who can think and ponder over such matters.

The Promised Messiah also points to the fact that God loves this type of people very much. And they also love him more than anything else in the world. The fact is that the love that God has for the Prophets and His other Friends and their love for God is simply not easy to perceive. It is on their hearts that God throws His light of Knowledge and to them He gives wisdom and

Continued on page 6

RELIGIOUS SHAM

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Islam is a practical religion and its practicability is not limited to any one age or any one people. It is for all the times and for all the peoples. Those who are born and brought up in its fold do not easily realise the value of its practicability, for, to them it is as natural as anything can be. They just take it for granted.

But have a deep look at the other religions and you will realise how blessed you are in being a follower of Islam. Take for an example the Jewish religion. How far it is practical and what hindrances does it place in the way of smooth running of life without giving kicks and pricks to the human conscience. One of the Jewish laws is called Shettima—the sabbatical 'year of release'. This law demands that all the land owned by the Jews in Palestine must lie fallow every seventh year. If the Jews really and truly adhere to this law, that way, in the words of TIME (Oct. 8) lies bankruptcy. To avoid this bankruptcy, the Jews have had to resort to the legal maneuver of giving full title of their property to a non-Jew. They pick a non-Jew who is prepared to play the game with them, give him the ownership in exchange for a promisory note with a cash payment of a small amount. At the end of the year, they issue another Bill worth millions of pounds which the non-Jew pleads he cannot pay. The bargain is therefore cancelled and the land again returns to its real owner.

The TIME has called the observance of this law a sham—and a sham indeed it is. The Jews are very anxious to get rid of it—but that is not possible. They openly confess 'we really have no solution'. And exuberantly they add : 'May be it's best to be quiet about it and wait for Messiah to come and put things right.'

But the whole trouble is that when the Messiah came some two thousand years ago, they did not believe in him. Once again a Messiah has come and the Jews have paid no heed to his message. How can they get rid of this Shettima—how can they put an end to this sham ?

WHAT WE DO

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(An extract from a speech of Sahibzada Mirza Mubarak Ahmad, Vakil-i-A'ala (& Vakil ut Tabshir) at Bandung, Indonesia in July 1963 (Editor)

Besides establishing scores of Missions in all parts of the world, where Pakistani as well as hundreds of local Ahmadi missionaries are working energetically to stem the tide of Christianity, the Jama'at has produced effective literature in support of Islam and published it in several prominent languages of the world.

In Africa as well as in Europe and America the Jama'at has built hundreds of mosques which are serving as centres for the diffusion of Islamic culture. Moreover it has opened quite a good number of schools and colleges in Africa to cater for African Muslim education and thus safeguarded the interests of African Muslims against Christian encroachment.

The impact of this work is so forceful that eminent thinkers, leaders of all shades of opinion have unreservedly acknowledged the fact that it is through the efforts of the Ahmadiyya Jama'at only that Islam is now marching ahead of Christianity.

Before I relate in brief the story of our missions I would like to mention the fact that in the continent of Africa since 1½ centuries Christianity is trying its best to wipe our Islam and but for the timely initiative taken by the present Head of the Jama'at to counter this offensive, Islam would have been no more in this continent. African leaders have acknowledged this fact. Here I would quote the verdict of the Hon'ble Kande Bureh, Minister for Colonisation and Public Works, Sierra Leone. He says in this context:

> 'I cannot refrain from admitting that in Sierra Leone today if there is any Muslim organisation busy in serving the country, it is only the Ahmadiyya Movement and its missionaries. And it would also be an injustice not to admit the fact that if the Ahmadi missionaries had not come to this country and defended Islam against the onslaughts of the Christian Missions, hardly anything of Islam except its name would have been left in these parts by this time, and no one would have liked to associate himself with it.'

To be continued

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The Doctrinal Drift

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Hazrat Ahmad, peace be on him, claimed to have been raised to revive Islam, and one of the major tasks that he had to accomplish was the breaking of the cross, which actually meant the refutation of the belief that Jesus died on the Cross. Therewith was linked the downfall of Christianity. How was this objective to be achieved? Some through his direct preaching and some—in no way an insignificant part—through unseen factors which would be let loose by the Almighty God to help his cause.

He passed away in 1908 and we find the Lambeth Conference of the same year (1908) passing the following resolution:

> "The Congress desires to call attention to the evidence supplied from every part of Christendom as to the grave perils arising from increasing disregard of religious duties and privileges which are attached to a due observance both of the social and spiritual side of the Christian Sunday. In consequence of this, the Conference records its solemn conviction that strong and co-ordinated action is urgently demanded with a view to educating the public conscience, and forming a higher sense of individual responsibility, alike on the religious and humanitarian aspects of the question." (*Resolution No* 53)

The author of The Rise and Fall of Religions in the World says:

> "The great question of the future state comes next to the front. Decreased belief in it, as we have already admitted, would not argue anything against such religions as never made much of it, but it would against those which made anything of it. The old Roman religion made more of it than is generally thought, and the drop of belief in it in Caesar's time showed the religion was beginning to totter. I have admitted that there were serious apprehensions about a hereafter then, but I imagine they were rather due to natural grounds than to traditionary legends. Among the Muslims the faith seems to maintain its ground, but I do not know what I am to say about the situation amongst ourselves. It is, an ominous thing that even the sermons of our Rabbis seem to give it the cold shoulder. I believe the following, a quotation from an eminent writer of our time in an article in a periodical of late issue, is not an unfair statement of the case, but true to fact:
>
> "I may close this very rapid sketch of some of the changes wrought in the world since I was a boy by adverting to a subject which naturally interests a man of sixty than it could a boy of six. I refer to the other world, towards the threshold of which we are all travelling with slow, unwilling steps. When I was a boy, the churches preached heaven and hell in reality, the certainty of which should govern every action of men on this earth. Today we may attend a hundred churches without hearing an appeal from the pulpit based upon life beyond the grave." *(W. T. Stead. "Since I was a boy" T. P's magazine, January 1911)*

Another eminent writer says:

> "The whole complextion of Christian life has drifted away from the old ideal but we may believe and trust that the religious world has not grown really worse; yet the drifting of doctrine may carry men farther than they intend." *(Pro-*

fessor Mahaffy, "Hibbert Journal" Vol I No. 3)

The fact is that the belief in the Hereafter of a real nature is of great significance to the religious life of the human beings. Those who believe their sins to have been carried away by someone else, need not look at any hell beyond this life. Why should they then, continue making it a part of their sermons? And as the above quoted writers have said, that is one of the causes of the decay of Christianity. If the base is not strong, the building must certaintly crumble down.

Hazrat Khalifatul Masih II says:

"Islam attaches great importance to this question (life after death) so much so that the followers of other religions have made its insistence on this question a ground of attacks on it."

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It is this insistence of Islam on this question that has enabled the Muslims to maintain their faith. Hazrat Ahmad, the Promised Messiah, peace be on him, was raised in this age to revive faith in this kind of things, for they are most essential to the faith of Islam and therefore to the life of man in this world as well as in the next world.

Continued from page 2

Insight into the hidden secrets of this universe. He keeps them away from all the dirt of this world and retains their purity and piety the whole of their life and thus they are like a model for the world. It is to them that He discloses His pleasure and makes known the news of the future.

As for those who do not join them and keep themselves away from the ways of these Friends of God and go to the extent of opposing them, God makes their deeds go waste and they incur His displeasure and thus become the losers.

That is how those who oppose the Friends of God are always in danger of losing faith.

Before closing the preface, Hazrat Ahmad, peace be on him, admonishes the readers not to be in a haste to call that man a Kafir who has been chosen by God and who prays facing towards the Kaaba and in whom they find the attributes of a righteous person and who follows the Practice (Sunna) of the Holy Prophet, peace and blessings of God be upon him.

SELFLESS SERVANTS

It is a great thing to be enabled to serve the religion of God. It is still greater to be able to add the prayers of Hazrat Khalifatul Masih, II to one's work, for, that would mean better resluts. Hazrat Amirul Momineen Khalifatul Masih, II addressing the Annual Gathering at Qadian on the 22nd of December, 1922 said:

"I praise God and thank Him that He has given me workers who are so selfless and I pray that God may increase them in sincerity and grant me more men like them. At the same time I should like you people to pray for them that God may enable them to put in still better services. Look at the missionary who has gone to Gujrat or Gujranwala. It was not his duty alone that he should go and preach, it was the duty of all of us that we also should have gone for the propagation of religion. It will be sheer ungratefulness on our part not to have due regard of these missionaries, and not to pray for them that God the Almighty may produce the best of the results of their preaching efforts. May God grant us such people in large numbers and may He produce many more like them with greater sincerity and more selflessness, for this task."

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LOVE, AN ELIXIR

Love of the Lord
Is a remedy that can cure
A thousand ills. In thy
Presence, O God, liberation
Lies in being captured
And captivated ! To seek
The protection of Thy Face
Is not the work of a man
Unsound of mind, for to gain
And advantage so great,
Without the least doubt,
Is an act of the utmost
Sagacity ! Love of Thy Face
Is not a wealth
I would wish to keep
Hidden in my breast
For, indeed the least
Attempt to conceal
One's love for Thee
Is absolutely the height
of dire treason ! The point
Where my madness stands,
In this respect, is
That my head and my life
I should eagerly sacrifice
In the ways of Thy approval
And pleasure - for real love
Lies only in this
That life itself
One should gladly submit
Into the hands
Of the Sweetheart !

(Hazrat Ahmad)

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MINAN AL-RAHMAN

(Favours of the Beneficent)

In Minan al-Rahman, written in Arabic in 1895, the Holy Founder of the Ahmadiyya Movement in Islam. Hazrat Mirza Ghulam Ahmad, expounded the idea that Arabic is the mother of all languages, that Arabic was revealed to man in the beginning by the Omniscient God Himself and that the other languages are derivations adapted to suit the needs of groups of men who had moved from their original habitat to diverse parts of the world.

The book was written after an etymological study of thousands of words of Sanskrit, English, Hebrew, and some other languages which had shown that they were borrowings from Arabic.

Arguments have been advanced in proof of the thesis ; one argument is the wealth of Arabic vocabulary and of its root-words for the expression of human feelings, ideas and shades of meaning pertaining to our spiritual as well as material world.

Brevity is another argument. It is unique feature of Arabic that it is able to express a large range of meaning in the fewest possible words which no other language can do.

Another argument is that while in other languages meanings are assigned to most words arbitrarily Arabic words possess a philosophical basis for the meanings they carry. Moreover the inter-relationship between nouns and verbs in Arabic follows a perfect pattern which is helpful in determining clear meanings ; other languages being devoid of such relationship cause confusion of understanding.

An argument which clinches the matter is that words of all the other languages can be traced to Arabic root-words by stripping off the appendages they have gathered round them through long use under variations in the vocal organs of different peoples.

(The title of the book to be pronounced as Minanur-Rahman).

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